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The Yumans to the west (Kaveltcadom, Yuma) also called the Maricopa tŏxpalnya', "east Pima," but the informants could see no reason for this, since the Maricopa lay west of the Pima. (Tŏxpalnya' is the Maricopa rendering: the River Yumans used the form hatpainya.) 101

The Pima (tŏxpa')[11] lived principally on the Santa Cruz River in the vicinity of Tucson and Red Rock, with a division on the Gila about Sacaton. Apache, east of them in the mountains, drove the Santa Cruz group west to join their relatives in the Sacaton district. A Piman speaking group, called tŏxpa ȧxa't, "dog Pima," had a village a little distance south or southeast of San Xavier Mission. Their tongue was somewhat distinct from that of the Pima and Papago. 101 173

Their name derives from the following tale. Following the cremation of the culture hero two brothers went there to live. They had a little female dog for a pet. Every evening, when they returned from hunting, they had to cook for themselves. The little dog decided to cook for them. When the men left, she changed herself into a girl. Then she ground wild seeds, preparing several kinds, and put them in a bowl. When the men came home they wondered who had cooked it. They looked around the house for tracks, but could find only their own. This went on for some time, until they determined to find out who did the cooking. They went off some distance. The dog climbed on top of the house to see if they had gone far enough. She came down and changed into a girl again. While she was grinding, the men crept back to the house. They stepped right in. The little dog screamed in fright. The men sat down and asked the little dog why she could not remain as a girl. They said it was too bad that they had not fed her properly, but had given her only bones. As they said this, the girl transformed herself into a dog again. Then the two set off again to hunt. Then she made up her mind to change into a girl permanently. She lived with the two brothers. Some time after she bore children. They said these children would intermarry: this was the origin of this tribe. 773

The Papago (tŏxpa ȧmai', "high Pima") lived in all the mountains from the Yuma desert eastward to Tucson. A group called xapu'k, said to be "a kind of Papago" and friendly with the Yuma, lived in the Yuma desert region, probably in the mountains south and east of the true desert. 101 173

[11] The word tŏxpa' was said to be meaningless in Maricopa, as was also the Mohave form, hatpa (Kroeber, *Handbook*, p. 800). They may be the same word phonetically transposed. Other tribal names were also said to be meaningless: kwĭtca'n, kwapa', koxwa'n, xal,ikwȧmai'.

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224 older people. This tabu applied not only to his first kill, but continued until he was full grown, twenty-five or thirty. Should he eat it blood might run from his mouth until he died, or at least he would never kill anything more. There was no ceremonial ter-
[171] mination of the tabu. This prohibition is not an unfamiliar provision but usually extends only to the first kill.[13]

262 All three local varieties of rabbits were eaten: jackrabbits (akâu'l,ᵃ), cottontail (xal,ᵃau'), and the little chamissa or blue rabbit (xal,ᵃau' Inyamtackωexᵃ, "made slender by the sun rabbit"). Cottontails could be eaten by any one, but the others were held "poisonous." Chamissa was dangerous to little children, who therefore might not eat it. Jackrabbits were also somewhat "poisonous" for adults, but they nevertheless ate them.

•[773] There is a confusion here, because according to myth the cottontail was considered poisonous, the others derivatively from the cottontail. In handling the raw flesh of jackrabbits they care-
224 fully avoided letting the least drop of blood splash on them, else
[753] they would sicken. And if a hair of this rabbit got into one's eye, he would be stricken blind.

Jackrabbits were sought rather than the smaller species. They were hunted chiefly in summer, when they were fattest, near where the women were at work gathering mesquite. They were exceptionally plentiful in the valley: a hunter returned from a day's hunt with at least four or five, sometimes as many as ten.
[251] The excess beyond the day's needs were skinned, opened, and hung to dry on the house beams.

There was a saying (but it was regarded as no more than a saying) that when a man had set a day for hunting jackrabbits and it turned out cloudy, it was a sign he had been incontinent.

Although rabbit hunting was for the most part individual, organized drives were sometimes decided on at evening meetings. One man was chosen as leader (xalyâaui'ck, "planner of rabbit killing"), who assigned men to their positions. Nets were set in

[13] Pima, Havasupai, Kaibab, Paviotso, Shasta, Klamath (Russell, *Pima Indians*, p. 191; Spier, *Havasupai Ethnography*, p. 324; *Klamath Ethnography*, p. 168). The Maricopa extended tabu holds for the Kaibab Paiute: boys are forbidden to eat jackrabbits they themselves kill (Sapir, *Paiute Song Recitative*, p. 466).

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to set on the sloping walls. In localities where sand blew about, the houses soon became drifted over and resembled sand dunes. 342

The entrance invariably faced the east. It made no difference what was the nature of the terrain about the house site, this was its invariable orientation. This, rationalization had it, was because the culture hero had built the first house in this fashion. [173] As a matter of fact, as Russell remarks of the Pima living but a few miles away in the same sandy waste: [132]

> A more practical motive for placing the doors on the east side is to avoid the southwest winds which blow in the afternoon during nearly the entire year and which are especially strong during the month of March. The wind usually begins to blow at about 10 in the morning and increases to a velocity of 10 miles an hour by mid-afternoon, after which it decreases until midnight.[1]

So strong is the old habit of orientation that of sixteen present-day houses counted on the reservation (mostly of the jacal type), only four faced other than due east, and of these four, three are modern frame houses.

The doorway was narrow and low; so low that one had to stoop to enter (about three feet high or little more). As most houses, at least the smaller ones, had no smoke-hole, this was the only egress for smoke. They must have been densely filled with smoke except for a few feet above the floor. [354]

The doorway of most houses was left unprotected, but those who were more particular built a sort of porch. Two forked posts were erected immediately in front of the entrance but on either side, and a stringer was laid between them. Bundles of arrow-weeds were placed from this stringer to the sloping wall above the entrance and others were set upright on each side between post and wall. Dirt was spread on top of this entry.

A door was made by hanging a thick willow bark or rabbit skin blanket in the opening. It was let down at night and in the morning thrown back over the house. More recently a door was made of parallel bundles of wheat straw lashed to willow poles at each end and in the middle. Not every house had a door. [287] [281]

The interior arrangement of the house was simple: there were neither partitions nor furniture. The fire was in the center, un- 352 [354]

[1] *Pima Indians*, p. 154.

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The days were known to vary in length, but the solstices were not watched for, nor were they even named. 805 [821]

Both informants interrogated (Last Star and Kutox) stated that twelve months were counted but that there were only six names, which were repeated. The calendar month (halya', month, moon) seems to have been the lunar month. Its exact duration was unknown, apparently a matter of no concern, and I could not elicit whether it included the dark phase of the moon. Kutox stated that the moon appears twelve times a year.

The calendar was associated, not only with the seasonal appearance of plants, but with the sibs, totems, and personal names. 614 805 824 The names of the months were identical with those of sibs; the totemic plants were those gathered or planted during the month bearing the associated sib name; and the month name was said to "mean" corn and the like. Sib, month, and plant life formed a definite complex of associated ideas. Why sibs and months should bear the same names was a mystery to all informants. The association of months and plants was explained as ordained by the culture hero.

When Kukamat, the creator, died, people tried planting their seeds, but they did not know the right time. So they asked him to return. He said, "I do not know if you are strong enough to hear me." They all crowded into their one big house. When he came he spoke like thunder and they all fell asleep. All except Coyote, who tried to waken them. He told Coyote the proper time to plant and named the months so that he should know. Coyote told this to the people. [773] ●

The usual difficulty was encountered in attempting to get the month names and their order: "Don't remember; very long since anyone used the names." 124 805 The two informants agreed on the time the year began, the identity with sib names of at least some of the month names, and the plant-associations. The last point of agreement is important because it offers the possibility of arranging the names to agree with the seasonal round and their nearest Gregorian equivalents as follows:

February and August.....xavâtca'c
March and September.....ɣamitu'tc (doubtfully)
April and October.....ɣipa'
May and November.....l,ɣau'c
June and December.....kûmâδi'
July and January.....mavîs or ɣamitu'tc

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There is just the possibility that macɔipa's and mavI's are from the calendric system of some other Yuman tribe confused in this mixed community with Maricopa nomenclature. 805 [221]

Shorter intervals were indicated by counting nights, not days as we would, or by the moon's phase. The time for a dance, e.g., was fixed by saying, "You sleep four (or whatever) nights and on the fourth day come." Or they would say, "We will have our dance when it is full moon—or when the moon just appears." Neither knotted cords nor notched sticks were used for the purpose. [211]

The intervals of the night were also indicated. The night was supposed to be divided into four parts, significant for dream experiences. The first and last quarter were productive of evil dreams; the second and possibly the third were the favorable quarters. These parts were named n,aɤa'vŏk, "went down," evening; tinyĂ'mko'ăŭm, "night (black)old," middle of the night; ɤacipa'nĬk, "nearing," before dawn; kwăliyo'ŭg, dawn. 805 828 [192]

CONSTELLATIONS AND NATURAL PHENOMENA

Maricopa star lore was inconsiderable. The major constellations, known also to other Yumans, were recognized, but equally obvious ones, such as Cassiopeia and Gemini, had no names. A few trivial tales were associated with the star clusters, but the esoteric values attached to them in southern California were unknown here. 921 [171] [538]

For four, possibly five, of the six stars mentioned below, the significant position was dawn rising, not as is our customary mode of reference, evening ascension. Four of them were observed in autumn or winter.

The general cosmogonic notion was that there was a duplicate of this world above the sky. This was not the land of the dead, which lay in the west. It functioned in the myths and provided an explanation for the movement of the sun, but otherwise had no particular bearing on affairs of our world. 772 [775] [773] [821]

It is said that far above the sky is a place exactly like this world. There are people there doing the same things as here, and all the stars we see here are do-

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772 821 plicated there. Our earth and sky are moving, so that from time to time there is an opening at the horizon. When the sun sets it goes through this gap. Then it rises in the world above and moves eastward to set. Then, coming through the gap once more, it rises again for us in the east.

821 The phases of the moon were named as follows: new moon, hapa'm; first quarter, tâuxlg; half moon, tĭnyakâθl'g (tĭnyĭ'm, dark; kâθlg, come here); full moon, lnyĭmuyo'vlg, lit. "[the moon] looks at the sun"; a somewhat uncertain name for the last quarter, pulnyupai', "disappearing"; the dark phase, tinyĭ'm, lit. "dark." Kutox, the informant, uniformly referred to these phases not by the appearance of the moon, but as it was opposed to or near the sun.

[773] Two fragments of tales were related about the moon. Coyote wanted to marry the moon, a woman, but she refused. He went close to the moon, crying as hard as he could, opening his mouth wide. (This had no connection with an eclipse.) Another story has to do with Coyote stealing something. He tried to jump over the moon, and there he is.

805 821 The appearance of the constellations in the heavens was integrated in part with the calendar. "The stars (xomace') change in the different seasons, so people will know when plants are ripe, especially the morning star." The significance of the last part of this statement is obscure, unless it implies that they recognized the variations in the time of rising of the planets that are the morning star. "They went for giant cactus fruit in the summer [mid-June] when the Pleiades (xĭtca') appear on the eastern [773] horizon [in the evening]." There was no tale about the Pleiades. When the constellation tcisall'c or cipa'isaai's (Cipa's, the culture hero's, hand or fingers; ical, "hand")[1] barely appears above the eastern horizon at early dawn, "they say the crops will first be frozen [December]." When it is well up at early dawn, it is freezing weather. This may be the cluster about Arcturus or the Corona.

821 The stars of Orion were collectively amδ's, "mountain sheep," which "comes up in the evening in early fall." The three stars of the Belt were recognized: the highest was a deer, the middle one a mountain sheep, the lowest an antelope. The associated [773] tale was of a hunter who picked as his favorite food the mountain

[1] The Creation Tale tells how his finger marks were made in the sky.

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sheep, and shot it. Three stars to the east, the apexes of a tri- 773
angle, were the head of his arrow; three to the west in a line (the 821
Sword?) were the feathers of its shaft. The hunter wants to get around to the other side of the sheep, so he follows parallel to its movement across the sky. He was called amokátáve'ʀá, "mountain-sheep pursuer" and was identified with a star low on the southern horizon, possibly Sirius. "When he appears in the evening [late March] it is too late to plant crops" [Kutox]. Last Star refered to it by morning ascension: it appears well up just before sunrise in late August, almost due east, and a little south of Orion's Belt. This is confirmation that the star is Sirius. Again it was said that it served as a sign that it was too late to plant. Later when the star was high in the sky before dawn, they referred to it by amokátáve'ʀá axaxavikie"vá, "mountain sheep pursuer has crossed the water."

The Milky Way was called tcilgwiya'n,unyĕ'. An antelope and 821
a deer had a race along the Milky Way. The deer tracks are represented by spaced stars; those of the antelope are continuous [773]
Two stars lie near it on the west: that to the north represented a Yavpai wearing a cap (peaked forward from his forehead: the stars form a V about a larger star); the southerly one was a Pima with a band about his head (a circle of faint stars about one brighter). The latter star was called cakwllyu'k. "When these two appear [on the eastern horizon at dawn?] it is the coldest time of year [January]". These may be Vega and Antares. The name of the latter suggests the Southern Diegueño cllu'k, a star [171]
which rises in the morning in December.[1]

A cluster called axma "quail," lies close to the Milky Way (?). It looks like a quail: a ring of faint stars forming the body, three large ones the head, surmounted by a single tiny star, the plume.

A star called xaʀáđo' n,ixa'a', "cold's cottonwood," appears in the east before dawn in late January, "when the yellow blossoms appear on the cottonwoods," according to Last Star. It lies at the lower edge of the Milky Way. This is clearly Altair. [773]
Xaʀáđo', "cold," was the name of a hero in a tale: the star was supposed to look like a cottonwood. They said, "Xaʀáđo"s cot-

[1] Spier, *Southern Diegueño Customs*, p. 357; cf. *Havasupai Ethnography*, p. 171.

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[821] tonwood is coming up; we are going to have buds now." Kutox also referred to it as xaxáθo', "cold," and implied that it made its appearance in cold weather. The star was a Yavapai: "that is why the Yavapai can stand cold better than anyone else." Yet he stated that it made its appearance in the morning in autumn: he must have meant evening, either he or I being in error.

[171] The North Star was known to my informants only by the Spanish name *capitan*, used locally to mean "chief." They knew it was immobile.

Ursa Major was known as xŏtâluwe' yĭtavĭ'tc, "Coyote's net"; a group of seven stars.

[773] The sky looks like a sea. Some people were fishing by the sea. Coyote had a net of his own, which he held by one end. Fishes were leaping to the east of the net, which moves counterclockwise [around the North Star. The constellation must be thought of as near the zenith.] He heard them splashing to the west of the net, and, being afraid of missing them, he turned around. That formed the bend in the line of stars [the handle of the Dipper].

A constellation mani'c, "scorpion," was "directly overhead." It looks like a scorpion with its tail to the west. It was described as an arc of little stars facing the east, terminating at each end in two stars: a group of six stars lies west of the center of the arc; still farther west are three dim stars, and beyond, one alone.[9]

My informants did not know of any constellation called "buzzard," the Luiseño-Diegueño name for Altair. Nor did they recognize Cassiopeia or the Gemini from description.

The evening star was called "the star that travels through the sun," xomâce' ĭnyĭ'mkwa'm. There was no associated tale.

The morning star (xomâce' kovâtai'â, "big star") was the old woman of the Flute Lure tale who took her station in the sky.

[773] Then the old woman said she was going to change herself into the bright morning star. "Since I am an old woman, when an old person is dying, they will say he will be dead when the first morning star appears." (When an old person is dying, [763] he always says, "I am not going to die until the morning star appears.")

[787] People who dreamed of this star became brave, killed enemies.

The hero of the same tale, this woman's grandson, Kwiya'-

[114] [9] A statement recorded in Culin (*Games*, p. 202) identifies Orion with Mountain Sheep, Pleiades with Gopher, and notes the Scorpion as described here. The information seems, however, to be Pima as well as Maricopa in source.

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homax[a], became a comet (xŏmceaxŏsŏ'p).[m] Its appearance betokened the death of a prominent person or a general disaster. A variant of this segment of the tale, given in this connection, was as follows: §21 [787]

An old woman started from the north with her grandson. When they had gone halfway, they said, "We have no home to go to. It would not be right for us to go to live with somebody else." As they stood thinking what to do, the little boy said, "I shall be a comet. People shall never see me except at the time a well-known person is going to die." He also said, "If they should happen to see a streak across the northern sky, people will know there is going to be sickness all over the world." As he said this, he changed himself into a comet. We see this once in a while. [773]

Eclipses were called Inyacâpu'i, "the sun dies," and xăllăcâpu'i, "the moon dies." No reason was assigned for the phenomena and there were no observances when they occurred. "We don't do anything [for the lunar eclipse], because they say it is the white man who uses his own trick on the moon." One eclipse of the sun was recalled, dating to possibly ninety years ago:[n]

An old man told Kutox that when he [the old man] was a baby his mother was gathering mesquite beans at midday, when the sun was totally eclipsed. It was dark everywhere; the birds began to chirp and one could see the stars. The sun soon came back. They did nothing about it. [173]

An earthquake (mat[a]hĕ'nk, "earth shakes") was not considered significant. The reason assigned for quakes was that when the twin culture heroes died after the creation, they went back to lie under the earth; now when they are tired, they yawn and stretch, causing the earth to shake. §23

Kutox remembered an earthquake when he was twelve years old (about 1859–60) and another fourteen years after they moved to Laveen from Sacate (about 1884). The annals above mention an earthquake in 1887–88.[o] [173]

Thunder and lightning were two anthropomorphic beings in the sky. They had no names (the natural phenomena were re- §21

[m] Definitely not a meteor.

[n] Possibly the solar eclipse of November 30, 1834, but the season as indicated by gathering mesquite is wrong (Oppolzer, *Canon der Finsternisse*).

[o] The 1884 and 1887 earthquakes are probably the same, i.e., that of May 3, 1887, unless the earlier was the slight quake of July 6, 1886 (Heck, *Earthquake History*, pp. 51, 54).

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spectively xuk'ŏs and xuxŏ'v[4]). People say the thunder strikes, not the lightning. They cry out to children, "Come into the house! The thunder will split you in two." Arrowheads (presumably those found in ruins) were dangerous for one to carry about; the thunder would be sure to strike him. They did not go close to a lightning-struck tree nor burn its wood: it would make them sick. Thunder was not associated with war by the Maricopa.

[713] Men who dream of it say thunder and lightning have the form of human beings. One of them wears red clothing; the other is naked except for a skin around his loins. The latter carried a bow and arrow in his hands all the time. He has long bushy hair hanging over his shoulders. The man with red clothing does nothing but stand with arms folded: in talking to the other, he stretches his arms out, which makes the lightning. The one with the bow shoots at the same time: that is thunder.

What clouds are made of was not known, but "they come in the form of human beings";[13] a fundamental belief in the Pueblos. The Maricopa held that the Yavapai told the clouds to go to some spot in the Gila valley, so that it would cease raining where they lived.

The appearance of a rainbow (kwalice'rc) indicated the end of rain. A halo or corona seen around the moon (xal,ă'c kăxău'kăm, "moon's ring") was not regarded as significant.

The whirlwind was a ghost, that is, one of the several souls each person had.

Little bees seen making holes in the ground was regarded as a sign of approaching spring.

DIRECTIONS, COLORS, AND NUMBERS

Six directions were named: the four cardinal points, zenith, and nadir.

lnya'capa'k or lnya'djapa'k, "sun's rising place," or lnya', "sun," east
matsa'vlg, matsa'k, north
kave', give' or lnyaxa'pk, "sun went that way," west
xaaa.i'l, south (lit. "salty water")
ămal', up (lit. "sky")
ăma't, down (lit. "earth")

The term ln,uxa'vă or ln,uxa'p was volunteered for northwest, but this is palpably the term for west.

[13] The tale "Cloud and Wind" was told to exemplify this belief.

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726 Once when the Maricopa went to attack a Yuma village situated opposite the present town of Yuma, they were discovered while still on the east bank. They arranged for a few men to go forward openly toward the village. The Yuma crossed the river and pursued this small body. When they had been drawn some distance from the village, the main body of Maricopa, who had remained hidden in the brush, then rushed to attack the pursuers from the rear. The women in the village shouted warnings to their men. When the Yuma heard this, they turned back to meet the second body. But the Yuma were surrounded and nearly annihilated. Those who escaped discarded their bows and plunged into the Colorado despite its high banks. The Maricopa did not attack the village on the farther bank.

[787] It was held that such strategies must have been dreamed by the leader. "If he was successful, he must have dreamed it."

●[773] From the time of the creation, people quarreled.[a] So the Mohave took the Yuma on their side to help in their fights as children do. Our people [Halchidhoma] did the same: they took the Walapai and Mission Indians [Cahuilla] on their side. When the creator died, people scattered, but they still had these enmities. That was how the Yuma and Maricopa came to fight.

The Maricopa started to war with the Yuma [possibly in 1838]. They reached the Colorado late in the afternoon. Two or three Yuma, who were fishing at a little stream, saw the Maricopa approaching. These men told them to stop and go home, else they would be annihilated. Even the bravest warriors declared that they should return, since the Yuma already knew of their coming. Some of our people urged the older men to fight. They took willow limbs and beat them to force them to do it. They had not yet decided whether to go on, when two Yuma came up carrying a Maricopa scalp. They bore it on a long pole, dancing up and down on the bank. Then one elderly Maricopa declared the scalp was that of his brother. He said that even though he went alone, he was going to fight the Yuma. So all declared they would fight on account of the scalp. These were the best warriors we ever had. All said they would fight because if they retreated it would be to their shame.

They started westward across the Colorado. The Yuma had long poles for clubs, a little above their heads in length. Every man, woman, and child had such a staff. Before the Maricopa crossed, they saw the Yuma carrying torches; going off to collect their forces. This continued all night. Toward morning the Maricopa knew the Yuma had all collected opposite. They knew they would be killed, but determined nevertheless to fight them. Better to kill an enemy and be killed in turn than to return without fighting.

Where they crossed the river were some Yavapai armed with bows on the bank in front of the Yuma. A great many of our best men were shot as they were crossing.

[a] These narratives were given by Kutos, the Halchidhoma informant. Another is recorded on p. 245. For Mohave and Yuma accounts of the affair of 1857, see Kroeber, *Handbook*, p. 753; Gifford, *Yuma Dreams*, p. 63; Ives, *Report upon the Colorado River of the West*, p. 45; *Report of the Commissioner of Indian Affairs for 1857*, p. 300; see also Cremony, *Life among the Apaches*, p. 148; Russell, *Pima Indians*, p. 46 *et supra*.

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Curiously enough the general creation myth, which tended to account for all items of culture, did not directly refer to the establishment of the sibs. It told how the culture hero instructed the people when to plant and when to gather fruits, and how he named the months that they might know the proper time, but my aged informant could only infer that the sibs and their totems were fixed at this time.

The totemic references of the sibs are as follows:

l,ew'c	buzzard, fire, beetle,[a] sun
xipa'	coyote, fox, eagle, rain, clouds, opuntia cactus, cholla cactus, moon, wild gourd
xavâtca'c	corn, beetle,[a] wildcat, frog
xamitu'tc	bean mesquite, road runner, lizard[b]
kîmâñ'	ocatilla cactus, giant cactus
pakî't	buzzard
cîkama'	giant cactus
kwîc'ku'	dove[c]
l,amu'c	(unknown)
cleyikwî'a	(unknown)
sala'l	bean mesquite
mavî'a	rattlesnake
kwîtk,î'l,a	eagle, lizard[d]
xîlyi'	(unknown)
cîkpa'a	(unknown)
cîkâpa'a	red ants, deer

It proved impossible to discover which totems pertained to the similarly named sibs of the several tribes; those of xipa', e.g., to Maricopa or Halchidhoma. The informants' view was that every sib of the same name would necessarily have the same totems.

The idea prevails that these were not all the totems of the sibs; rather that they were more numerous. Even with the relatively small number given for l,ew'c or xipa', for example, no single informant named them all at one time. It is really doubtful, however, that there are many more than are cited here.

The "totemic" relationship is only slightly developed. It is

[a] A red or yellow beetle.

[b] A rare lizard having a green back.

[c] Not the whitewing.

[d] A lizard living near the water, having a curved tail bearing black marks and an iridescent green breast.

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535 A spectacular dance called Moving the King Around (xan-
avae' gicpa'cam, "to move out the king") may have been
coupled with the song Dragonfly (xanavâre'). The word xan-
[196] avâre' meant not only dragonfly, but the leader of the whites, as
king or President. This looks like the confusion of a native term
for the insect with a Maricopazation of Spanish *general*. The ref-
[773] erence in this dance was to Montezuma, a figure of local myths,
who was identified in some fashion unknown to me with the
Sierra Estrella. The mountain was called "Man lying on his
back" beside its esoteric name "Berdache Mountain," and a
peak at the eastern end, "Two heads." These are recorded on
modern maps as "Montezuma Sleeping" and "Montezuma's
Head." The word mŏntĕsu'm, according to Mrs. Redbird, meant
[823] "unknown people"! The performance was based on the circum-
stance that "in the early morning the Sierra Estrella looks as
though there was a great building there, a castle, or a row of cot-
tonwood trees, or the like. It will stand this way for a time and
suddenly disappear." This is simply due to the morning light
sharply defining the pinnacles on its northeastern front for a
time.

The man "who started it again [the song?] said he was going
[532] to make something like they see in that mountain." He painted
a cloth to resemble the mountain. He danced with others, all
"going around" several times; then he stretched the painted
cloth to cover them all. Baskets were used to mark time; some
[534] beaten, others scraped. This dance took place in the open during
the day. "They thought it the greatest performance ever held.
He never tried it again."

The dance forms of the Maricopa appear in summary as two
alone: a circular dance and one in which two opposed lines of
dancers trotted backward and forward together. The circular
form was used in the big social dances described above, the scalp
dance, and with Mountain Killdeer singing. The direction of
movement was counterclockwise in all three, as in all Maricopa

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[171] Pima (cf. J. A. Mason, *Papago Harvest Festival*; Davis, *Papago Ceremony*; Rus-
sell, *Pima Indians*, pp. 266, 328; Parsons, *Notes on Pima*, pp. 461 f.; Curtis, II,
12).

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Maricopa

787 ridge of the] Sierra Estrella from east to west, the bird talking all the way without pausing for breath. Then he tries the dreamer. When he too can do this he is ready as an orator.

There is one war leader, the only man who dreams of going after the enemy. When he dies, another takes his place at dreaming this. He dreams of overcoming danger and killing enemies. He dreams only of being successful in his fights. In his dreams he could see certain little flies (kumanyihwi') fighting up in the air. He saw by the way they fought how he should act to be successful in his battles. He also dreams he sees certain cacti ('ɔu'l), in the form of humans, fighting. When they see he is fitted for his position, the spirit [*sic*] takes him into a large cave inside the mountain in enemy territory. As he enters he sees a club, a shield, and a spear hanging on the walls of the house. Each time he is taken there, they give him a chance to use one of these. He keeps practising until he has used them all. Then he leads his people to war.

787 822 The dream was also patterned on the four-fold division of the night; a pattern which was omnipresent in Maricopa thought. It appeared in the conduct of meetings, in the organization of curing by shamans, in orations to the dying, and in songs. These divisions were named "went down," evening; "old night," the middle of the night (its major part); "nearing," before dawn; and "dawn."[4] Significant dreams occurred at any time during the night according to the following statements, but those that were favorable came only in the middle hours.

When they dream of animals, birds, and insects, the night is as clear as daylight. In the first part of the night, it makes the dreamer kind of wild. The animals and other beings will eat each other. Hence a child is kept awake during [513] [853] the early part of the night, until ten o'clock, to avoid this. In the early evening one has bad dreams.

After sunset, the birds, animals, and even the spirits of trees are moving around, so if you go to bed early you will have bad dreams. In the second part of the night, they have settled down to quiet. Then is the time one will not dream of anything bad. They do not say anything about the third part of the night.

[823] [827] There is a saying that there is a person standing in the west and another in the east, who between them swing the whole world so that everybody sleeps, just as a baby is swung to sleep.

At dawn, the larger birds (eagle and hawk) begin to wake and kill the little birds and insects. Blood stains are everywhere. If anybody still sleeps in this [855] atmosphere, he will dream of bad things. So they wake children and young people before the sun rises.

[753] [773] Toward early morning, before dawn, the spirit birds are fighting and eating each other, all with bloodstains. If one dreams of this he will get sick. That is why people always wake their children before sunrise.

[4] See p. 145.

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It appears quite probable that the blood referred to here is that blood which was released at the time of creation, which is the embodiment of all disease and is ever present in the world about. Most sickness was said to be caused by contact with this blood in "bad" dreams (p. 280), which are here defined as those of the evening and dawn.

There is no explicit account at hand illustrating the effect of this patterning on the dream narrative, but it is implied in descriptions of the content of several songs.

The song il,ica'c, for example, told "of many different things." It told how the little birds or animals of the air are preparing to go to a celebration already under way; how they got there, and how they behaved. It told how, in the middle hours of the night, they thought they should not spend the whole night there, but decided it better to go home, and accordingly how they left the celebration. The song continued that toward morning, those who stayed all night were worn out and sleepy, and how their husbands and children starved in the morning, but how those who had returned had breakfast prepared for their families.

SPIRITS

The spirits of which they dreamed were primarily birds, with some animals and insects, the mountains, certain stars, lightning and thunder, and possibly the rain. Trees were mentioned as having spirits, but that these were power sources is exceedingly doubtful. The number of spirits seems to have been definitely limited, but the basis of their discrimination from those birds, animals, or natural phenomena which were not spirits remains wholly obscure. The question whether the spirits were single individuals or classes seems to have been of no consequence to the Maricopa, hence unresolved. Thus, whether Buzzard was a particular unitary being, or whether the genus buzzard supplied an unlimited number of spirits which functioned alike, was not made clear. The impression is that they thought of but a single spirit Buzzard, of whom the birds of everyday life were but tangible and earthly representatives. This is clearly the case with Coyote, who is Coyote of the creation tales. In the case of insects, flies, gnats, crickets, and the like, these appeared in dreams as a cloud of insects operating in concert. Their plurality proves nothing, since they never appeared individually.

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776 825 Birds mentioned as spirits—there may have been others—were mocking bird, an orange shouldered blackbird, buzzard, eagle, horned owl, crow, killdeer, "mountain killdeer,"[7] and duck. Among birds "one does not hear in dreams" were roadrunner, hawks, and crane (heron?). Animals named as spirits were deer, coyote, jackrabbit, cottontail rabbit, dog, frog, and possibly bat. Certain spirit coyotes created by Coyote (as recounted in the Coyote tale, p. 355) were also dreamed. The four insect spirits named are partially identifiable: cricket, gnat (?) small flies (kumanyihwi'), and xalkwata't. Fish were also dreamed of. In addition there were the local mountains, thunder and lightning, rain (?), the morning star, the constellation Orion's Belt, and two spirits of unknown identity, cll,aitcuwa'n, and kukupu'aa.

776 787 The powers conferred by these spirits were always specific, despite the fact that several gave powers of more than one kind. Some of the powers were obviously more impressive than others, but why Kutox signaled Eagle and Buzzard as the most important spirit birds is obscure. Last Star stated that Coyote was the [756] most important: "Every shaman who cures always mentions Coyote, Buzzard, and Horned Owl. Coyote and Buzzard could teach the cure for a number of diseases [not specified] and would select various men for each. Although Eagle is a strong bird, none of the shamans seem to dream of him; he is never mentioned in their songs."

786 776 787 Curing powers were associated with certain spirits. Horned Owl alone cured soul loss caused by dreaming of a dead relative. An insect, xalkwata't,[8] and Coyote gave power to cure any illness. "Every shaman who dreamed of xalkwata't claimed he was head of all these animals, the best one living." The power of Coyote [773] was derived from his having recovered from every known disease at the time of creation (see p. 351). A shaman with Coyote power was exceptional in that he never sang in public for entertainment. A shaman with this power needed only ride a horse to

[7] Looks like a small killdeer but lacks black stripes on its throat: possibly the mountain plover.

[8] As large as the thumb, which lives in the ditches.

1:Spier E-6 (1929-1932) 1933 N715 River Yumans N718 Maricopa

554 with war." He acquires bravery and ability to kill. Again, cer-
776 tain small flies (kumanyihwi') and athorny cactus (*su'l) figured
787 as spirits in the preparation of a warior. "Those who dream of
[821] Orion's Belt got power to bewitch at a distance. This was cured by one who dreamed of crickets." It is not clear that this constellation was a spirit. The three stars of the Belt were believed a mountain sheep, a deer, and an antelope, any one of which might have been the spirit involved.

776 The reason for some of these associations of spirits and powers
787 is patent as founded on natural characteristics of the birds.
811 Thus, the mocking bird as speaker, the crow as thief, blackbird
825 and killdeer as singers. Similarly, the association of the frog with rain is obvious and so possibly clairvoyance (locating the enemy from the sky) with the buzzard's soaring habit.

Other associations depend for comprehension on certain be-
[753] liefs. Rabbit flesh was believed to cause sickness and its hairs blindness: these were cured by the spirit rabbits on the homeopathic principle. On a similar principle the curing of soul loss by Horned Owl, that is, where the cause was dreaming of dead rel-
[775] atives, seems connected with the belief that a human heart, on cremation, becomes a horned owl and that this owl seen flitting near a dwelling presages death. Certain other associations are
[773] founded on beliefs incorporated in the Creation tale (*q.v.*): Coyote, having suffered every kind of sickness, can cure all, and Frog, the first witch of all time, having slain her father, the culture hero, by witchcraft, now gives the power to bewitch.

776 The mountains as spirits differed from those of birds and ani-
787 mals in that they had no powers to grant. But that they figured
823 as spirits is certified by the way they appear in the clairvoyant act by which the whereabouts of the enemy was discovered. Then the mountain spirits were thought to enter the séance and respond to questions concerning the enemy (see below). The same spiritual quality is implied by the slayer of an enemy turning away from the mountains of the enemy country to avoid their maleficence. Four nearby mountains were thought especially significant for the Maricopa: Pima Butte, Sierra Estrella, Salt River Range, and a butte immediately southwest of the

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave
Yuma

Salt-Gila junction (but curiously enough called xagavĭcaδo', "water divider"; possibly an outlier of the Sierra Estrella). The Salt River Range was known as "greasy mountain" (vikwaxa's) as the scene of the incident in the Creation tale where Coyote finished eating the culture hero's heart and wiped his greasy hands. "They thought of these four mountains as their own because they lived between them. They were not safe beyond these limits." However, certain mountains beyond these were selected as of the same nature: 'vikatcâkwi'n,â, "granary basket mountain," the Mohawk Mountains halfway down the Gila; vi'iδo', "willow mountain," south of Prescott; another lying northeast of this, called viakâvânau', "ridge pole mountain," because of its level top; and 'ikwĭmkwima'tc, "dancing with horns," somewhat to the east of the last. "The people long ago called these mountains theirs." Four Peaks in Yavapai country, a mountain near Yuma (called vial,xa", "berdache mountain"), and the sacred mountain of the Mohave (vikwâme') near Needles also had spirit qualities.

The most significant of these were Pima Butte and the Sierra Estrella. The former (viva'vâ, "solitary mountain") figures very much like the sacred mountain Avikwame for the Mohave, or the San Francisco Peaks for the Havasupai. "They praise this little butte because when a man begins to dream, the spirits always take him there first."[10] It is famous even among the Mohave and Yuma." This butte and another south of it were thought to fight with Four Peaks and another mountain on its north side. These represented respectively the Maricopa and the Yuma-Mohave-Yavapai. Depending on which pair of mountains won, so it would fare with humans. A better expression of mountains as partisans is the following.

The man who dreams of war says the Sierra Estrella owns the Maricopa, Pima and Papago: Four Peaks owns the Yavapai. These two are always debating. When Four Peaks wins the debate this one (Sierra Estrella) mourns. Then Four Peaks is happy; he sings and dances, for his people will win in battle.

[10] I understood Last Star to state that a shaman was always first taken to a high hill (called matâu'lgwĭsiδe'"c, "high dirt that is a shaman") on the north bank of the Gila, opposite Pima Butte. This is an insignificant hill; hence I was presumably mistaken.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave

It is quite clear that the cycles did not recite myths, but were confined to the personal experience of the dreamer. Nor did the dreamer project himself back into the mythological period: dreams and songs referred to the contemporaneous scene alone. Mrs. Redbird was emphatic on these points, contrasting Maricopa songs with the mythological type of the Mohave, with which she was acquainted. In both points they stand in clear distinction to Mohave songs. This is important, for the nature of the songs reinforces the fact that Maricopa dreams were individual experiences of a type more general in North American than the Mohave.

Yet the myth type was not wholly absent. Two songs at least told fragments of the Creation tale. Buzzard song related "all about" the creation; the appearance and actions of the sick culture hero, of his cremation, of the dispersal of the people in the desert and their settling in their historic homes. The song of Frog told how "in the first part of the evening" she left her home (after killing the culture hero); how she was pursued, and how she caused a storm to rise behind her to prevent her enemies following. "It tells all about rain and wind."

Tales also occurred with soliloquies delivered in the form of song, several examples of which are given in the tales at the end of this paper. Herzog also recorded a song incidental to a Maricopa myth.[13] This is a stylistic peculiarity widespread in Southwestern tales. Such songs were not sung apart from the tales.

Not every song was dreamed, at least by its singer. Several instances were cited. It was said, for instance, of the song tcutŏ'-xăm, used when a group of boys were set to destroying a bees' nest, that "this song is not dreamed, but a man who knows how sings it." Similarly no mention was made of dreaming in the case of tatuma'npĭg, sung during the girls' puberty rites. It may be that ritual songs were not dreamed, although their content was much the same as dreamed songs. But it is more likely that their occurrence was like that of the song Deserted. "This had not been sung for a long time. One man wanted to start it again for a dance. Someone else had dreamed it long ago: this man did

[13] Herzog, *Yuman Musical Style*, pp. 188, 224.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

and sang for them, receiving gifts in return. War and scalp dances, puberty ceremonies for girls, and bee-killing ordeals for boys were other occasions. Songs, of course, were used in curing and at the cremation and mourning rites. The impression is that singing and dancing was very frequent, although ritual dancing was wholly unknown to the Maricopa and their associates.

The list in Table VII embraces all songs known to two informants, Kutox and Last Star. In addition to songs of the local tribes (that is, the mixed group of the Maricopa community), it contains their responses to the names of the Yuman song series noted by Kroeber.[15] They rarely hesitated in ascribing a song to a particular tribe (although they may not always have been correct) and their evidence, obtained independently, was rarely contradictory. It is significant how frequently their identifying remarks duplicated those furnished by Kroeber. I have thought it advisable to give here the song names from Kroeber's list used as cues in order to show what evoked their responses. It should be pointed out that these songs and song-series had recognized names, titles in our sense.

The following notes on songs were recorded.

Blackbird was the proper name of the song about Deer, "because the man who dreamed of the Orange Shouldered Blackbird could cure any sickness derived from the Deer." One who dreamed of Deer would always sing, but he was too shy, "too cowardly," to sing before others. He had several men who sang with him, and would gradually let his voice drop, leaving the others to sing. "He did this because deer is the principal food; hence this man would fear being killed by other shamans." He also cured.

Buzzard told "all about the creation"; how the culture hero appeared and acted when he sickened; of his cremation, and how the people dispersed in the desert and settled in their historic homes. At the war dance, there were formed two opposing lines of men and women alternately, with the singer in the middle of

[Text continues on page 263.]

[15] *Handbook*, pp. 755 f., 786. Kroeber lists as Maricopa songs according to Maricopa information: Salt, Deer, Taris (i.e., Killdeer), Buzzard, and Mockingbird. The last alone was not mentioned by my informants.

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Maricopa

CURING AND BEWITCHING

753 761 787 Illness and death were occasioned in four ways: by bad dreams, by the loss of the soul, by the intrusion of a disease object brought about by witchcraft, and by natural causes, old age and violence.[25] The most common cause was bad dreaming: such disorders as bowel complaints, diarrhoea, colds, pains in the chest and side, were attributed to it. Loss of the soul was also [774] common, but less so: this brought fainting spells. Soul loss was due solely to having dreamed of the dead: dead relatives came to persuade the dreamer to join them. Since these two concepts cover practically all cases, Last Star's declaration was justified that "it was always by dreaming that one got sick."

753 787 Dreaming wrong meant dreaming of certain things, mostly unspecified, contact with which in the dream brought it about that one acquired an illness. These illnesses were forever afloat in the world around. They were the blood, the sum of all dis- [773] eases, which gushed from the ground at the time of creation despite Cipas' efforts to stem it (p. 347). Since bad dreams which caused illness were also defined as those of the evening and dawn, when the spirit birds fought and bloodstains were everywhere (p. 248), it seems probable that this ancient heritage of blood-disease was meant. The acquisition of such illness was not in any way due to spirits, whether by the spirits' own activity or a shaman calling on his familiar to inflict disease. Spirits were concerned only in that they had taught each shaman his cures.

756 The shaman's part in curing was that of one who had the power to draw out the particular illness, because a revelation had been made in his dreams. During the course of the cure he was not possessed, nor did he so much as call on his familiar for aid. [755] He blew, breathed, and sucked on the patient, and brushed with the hand, to allay the fever and pain and to draw the illness from him. But he did not suck out a disease object.

753 It is doubtful that this should be included with the classical

[762] [25] We may remark incidentally that our informants knew of no cases of suicide.

There was no belief comparable to that of the Pima that death was due to Sun and Night (Russell, *Pima Indians*, pp. 193, 251).

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Maricopa

hesitate to wake the shaman in this fashion if he went at night. The response was always by the women of the shaman's household, whereon the visitor told at once why he came. He told that the patient "needed help through the night or day, to see how he would get along. 'Whether you know just what the sickness is or not, we want you to take care of our whole family.'" The shaman never left at once with the petitioner, but came some time after.

Curing took place inside the dwelling. It was darkened, the fire put out, but the shaman "could see clearly as though it were daylight." The shaman did not approach the patient at once, but sat apart, while those of the household explained that the patient was very sick. When he seated himself beside the sick man, he felt all over the latter's body to find whether he suffered from fever, headache, or whatever. He never asked the patient for symptoms but discovered the cause of the illness for himself. He then proceeded to relieve him by brushing with his hand, blowing spittle and perhaps smoke on the patient, and sucking his body. He brushed with the side of his hand, back and forth, barely touching the sick man. Most of the brushing was directed toward the feet so as to avoid driving the sickness toward the heart. The sick man always lay with his head to the east, with the shaman south of him so that he could brush and press mostly with his left hand. Shamans maintained that they could always do better with that hand. (Last Star did not know their reason.) He breathed and sprayed with spittle "to give him his hot or cold breath," as needed to relieve chills or fever. He also sucked "to take out the fever," but did not suck out any disease object.[39]

Maricopa shamans used neither feathers for brushing nor a rattle when singing, as the Pima did. Yet the phrase "to sing to

[39] There are several references to sand as a magical curative agent in the myths of the Maricopa and other Yumans. The Anza documents describe its actual use more than once, e.g., Eixarch (1776) related that a Yuman shaman rubbed sand on a sick man's stomach (Bolton, *Anza's California Expeditions*, III, 377). Kroeber recorded it as a Mohave practice (*Handbook*, p. 777). My Maricopa informants had no knowledge of its use.

The Pima use of stone tablets found in ruins for curing was also not Maricopa (Russell, *Pima Indians*, pp. 112, 266). Informants had no knowledge of these objects.

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Maricopa
Yuma
Halchidhoma

in it. When the loon (xalyâpu'kc), flying high in the air, cried out, this also announced the advent of "a terrible disease." It was heard just before the influenza epidemic of 1918 which carried off many of their number. The appearance of a comet also betokened the death of a prominent person or a general disaster.

A young chicken crowing like a rooster was a portent of death in its owner's family. If one's possessions made an unexpected noise, the owner would die. Similarly, if a snake crawled into the house an inmate would die. "The snake says he has come to the funeral."

Before my interpreter's father died, her mother went out one night. She sat down. Suddenly she felt something very cold. Looking down, she saw a little rattlesnake coiled around her ankle. She was too frightened to scream. It uncoiled, crawled a foot or two, and coiled again. She tried to drive it away, but it was dead. Next day a big rattler came to the door and coiled up. It did not rattle before they killed it. Soon after, the man died.

The tale Dog Champion (p. 396) yields several omens: a skull speaks, a pot cries out, a log groans; all presaging disaster to the Yuma at the hands of the Halchidhoma.

It was believed that certain actions would bring on sickness: handling a chickenhawk, or anything it had killed; or a boy eating the game he killed. Similarly, if a father ate the game he killed, his child would sicken. (Surely this conflicts with practice.) Arrowheads (those that were found ?) were dangerous to have: the thunder would be sure to strike one who carried them about.[38] Lightning-struck trees were avoided for fear of sickness. If a turtle shell was put over a child it would grow no more.

In a myth (p. 374) it is noted that killing various desert birds and insects will cause rain to fall: cactus wren, a bird called vitâpana', and tarantula.

The prehistoric ruins were believed to have been occupied by a people, who like themselves, were created by the culture heroes. They were called pipain,iko'R, "old people."

In the mountains to the northwest were the footprints of a giant, who figures in a tale (p. 409). There was no belief in dwarfs or water-babies in the mountains.

[38] The Papago also associated them with lightning, believing they are to be found where lightning has struck. They were also used for curing (Lumholtz, *New Trails in Mexico*, pp. 111, 180).

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Maricopa

was built for the purpose near the house by the husband or other relatives. This consisted of a ridgepole supported on two posts, placed east and west, with willow branches thrust into the ground and bent over to it. The whole was covered with arrow-weeds and dirt. It was circular in ground-plan. The lodge had no special name, but like the storehouse was called vana'ʀᴬ. A fire was built within to warm the ground and to heat water.

The expectant mother was helped by her mother and another feminine relative. They would choose a helper whose time of delivery had been brief. If the parturient could not endure the pain, four or five women were called in to assist until the little house was full. They did not sing. Should the case be exceptionally difficult, they thought her bewitched and called in a shaman who could cure this. Then her husband or other male relative would help. There were no internal medicines to accelerate delivery nor for an excessive flow following birth. Some women preferred to give birth unassisted.

A woman of middle age told me that she had borne her five children alone. Her husband, a widower with children of his own, protested that he did not know how to help, but she prevailed on him to heat water, etc., as needed. This was purely a matter of personal preference: she did not like to have the old women fussing over her. She was also aware of the desirability of continuing her domestic labor until the last moment.

It was recognized that births after the first were of shorter duration. In the old days, it was said, a good many women died in childbirth, whereas nowadays not many are lost; which argues for the absence of venereal disease today.

The parturient sat with her back against the western post, because in the tale of the woman who had twins (p. 368), she tried the four directions when her pains began. She said, "A woman who is to give birth should sit against the western post, facing east." A hole made in front of the parturient was filled with sand, which was hollowed a little and covered with a cotton cloth, rabbitskin blanket or other soft thing to receive the baby. She sat with her knees drawn up. A strong woman, standing behind, would put her arms around her, pressing downward and shifting her from side to side. From the time the birth pains began, the parturient was not allowed to drink.

Cigarettes were the old form in which tobacco was smoked. 276
They were rolled in dried cornhusks (hence called hamĭ'nk, "to roll up"), or less commonly, stuffed in sections of a reed (axta'-kasa'c, "soft reed") softer than common arrowreed (axta'). Both varieties grow near Maricopa Wells. These were never passed from one to another. Kutox had never heard of the use of [177]
pipes in ancient days: clay pipes came into use only after his birth in 1847–48. These had turned-up bowls and wooden stems made from a hollow stalk. The straight tubular pipe was unknown. Old men made such pipes (mukwĭ'n,y^{a}), baking them like [323]
pottery. [387]

No tobacco (u'u'v^{a}c) was cultivated by the Maricopa, in [249]
which they were one with the lower Colorado Yumans and differed from the Pima. Instead they commonly used a wild tobac- 222
co, uvâana'l,y^{a}, "mesquite tobacco," so called because it grows on 276
sandy hills in the desert beneath the mesquite trees. It is available in the early spring. When the plants were a foot tall, the leaves were plucked and dried in the shade. When they were double that height, they were no longer considered usable, and called in derision xataluwe'n,icĭu'v^{a}, "Coyote's tobacco." An- 276
other tobacco was gotten from the Akwa'ala (akwa'l) by trade 439
through the Cocopa, not from the Cahuilla (xakwi'tc), as noted below. This was called uvâsa'kc, "rotted tobacco." They were also glad to get tobacco from the Pima, who cultivated uvâxa'n, "real tobacco."[19]

According to Kutox, however, the Maricopa cultivated one variety of tobacco 249
(uv^{a}); the Halchidhoma raised uvâxa'n, "real tobacco," while still on the Colo- 439
rado. Apparently the Maricopa did not raise the plant from their own seeds, for "it was said that they always got the seeds from the Mission [Cahuilla] Indians"; and again that they got them from the Halchidhoma on visits to the Colorado. The latter is much more probable since the Maricopa probably had no direct contact with the Cahuilla. The reason for the association with this tribe is probably implied in the statement that "at the time of the creation, there was one tobacco plant standing there, ever growing. The people around took that. This is where [773]
the seed [all seed] comes from." The Cahuilla were named as the first tribe created at that time. It may well be that the Halchidhoma were merely intermediaries, for most of, if not all, the lower Colorado tribes did not cultivate tobacco.

The informant had heard of another variety, growing wild, "Coyote's tobac- 222

[19] The first and third are said to have yellow blossoms; specimens were unavailable.

/85 cont./

159 Boy, you must never do evil things; use this power well.' 'What
756 can he do with a sick person?' asked Buzzard. 'He will heal
787 various diseases, for I shall give him strength of two kinds.'
He blew upon my body from the middle to the head and from the middle to the feet, thus giving both kinds of power for curing all illness. Buzzard then took me to my home, and my parents knew not of my absence. They thought I had been sleeping in my bed. But my body only was in bed while my spirit was making these journeys. I kept these things to myself, and when I grew older and saw a man dying of sickness with no one to help him, I thought it time to use my medicine power. Everybody knew then that I was a medicine-man."

/86/ Creation Myth

The Earth was the mother and the Sky the father. Two
773 children, yet unborn, moved westward under the earth, seeking the place whence they were to issue, but they did not find it. Then they moved east, south, and north, and at last found the place. The first to be born was Thoshipá. Kokomát soon followed, first having called to the other to know if he had come out with his eyes open or shut. "With my eyes open," answered Thoshipá falsely. So Kokomát came forth with his eyes open, and the salt water running into them made him blind; for the earth was then covered with water.

As soon as they were born, they began to sing of what they were to do. Thoshipá cut the hair from his temples and twisted a little rope, which he laid before him; immediately the water dried up, leaving a vast expanse of mud, so the creator made ants, which bored holes and brought up dry earth. Then the two brothers decided it was time to make human beings. Said Kokomát, "We will stand back to back, I to the west and you to the east, and make men." So they did. After a while Thoshipá asked, "In what form are you creating men?" When Kokomát exhibited his creatures, Thoshipá discovered that they had webbed hands and other deformities, and he objected. "Men must not have webbed hands," said he, "for they will need fingers to point with and to

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773 pick up things." "They will need webbed hands to dip up water to drink," was Kokomát's answer. The other insisted also that they be given minds, to know how to use their hands, and Kokomát, becoming angry, threw his clay images into the water and they became ducks and other web-footed creatures. Then Kokomát sank down into the ground; but first, in his anger, he struck the sky and broke it, so that Thoshipá, to keep it from crushing his people, had to support it with his hand at the north, [821] where we still see the marks of his fingers in one of the groups of stars. /87/ Kokomát lay under the ground and became very ill and thin. He rubbed himself, and the sickness flew into the air, turning into birds of many kinds. Then he moved toward the [823] ocean, and said, "Here I lie forever; but whenever I turn over there will be a shaking of the earth and the people will know that Kokomát is moving."

Thoshipá proceeded to make people, placing them in rows, one row for each tribe that was to be, and when all the rows were finished he blew on them from the feet to the head, twice, and life came into their bodies. He gave them languages, each [829] different from the other's, and the last one was the Chemehuevi. By the time he reached their row it was night, and he could not work so well as in the light, so that now no one can understand a Chemehuevi.

The people were left romping about like children. They played games and swam in the water. One of them said, "Thoshipá has a snake; let us send for it and play with it." So a man was sent to bring back the snake, and they played with it, throwing it about and treating it very roughly. At the end of the day they took the snake back. Thoshipá was angry because they had treated it so badly, so digging into the earth, he took gravel, chewed it, and made fangs for the snake. Next day the man returned for the snake, and, taking it up, was bitten. He cried out to Thoshipá that the snake had bitten him, but the creator gave no heed, and the man started back, dying before he could reach his people. When they saw this man dead, they asked each other how he happened to be without life, and learned that the snake had poisoned him. Thoshipá told the people to wrestle and kick each other, and they did so. Then he told them to fight with

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773 poles and sticks, and finally to make bows and arrows, and with several men on each side to fight and shoot one another. That night many men were lying wounded and dying, for Thoshipá was angry with them on account of their mistreatment of his snake.

Hanyé, the Frog, was a powerful witch, and the people told her to give poison to Thoshipá. The Frog asked them what Thoshipá /88/ did in the night, and they answered that he had a long pole near the ocean, up which he climbed every night. So she went under the ocean, and one night, when Thoshipá was on the top of the pole and vomiting, Hanyé swallowed the discharge and blew it back into his mouth, thus poisoning him. When he became sick, Thoshipá directed the people to make a house. After three attempts that resulted in imperfect structures, they succeeded in building a round, earth-covered house, in which they laid the god. Before leaving his children he instructed them
764 how they were to burn his body, telling them they should always
773 observe the same custom when one of their number died. When the people saw that Thoshipá was dying, they cried bitterly. The creator told his people about the moons, and what time of the year was proper for the planting of various crops, giving to each new moon a name. As he began to name the second six, he died. Then the men made a pile of wood for burning the god, and after it was finished carried the body toward the place of the pyre, laying it down twice on the way, and the third time on the pyre itself. Thus arose the custom of burning the dead. When pyre and body had been consumed, they buried the ashes in the sand and left the place, migrating to the south of the Mohave, where they made their home on the bank of the river Havil, the Colorado.